

Art. XI. A church is a congregation of Christians, professing faith in Christ, and obedience to him, and joined in covenant for ordinary communion in the ordinances of the Gospel; invested with power to choose its own officers, to admit members, and to exercise government and discipline according to the rules of the Gospel.

Art. XII. Christ has appointed two sacraments to be observed in the church—Baptism and the Lord's Supper; the latter to be administered to faithful believers in Christ who give credible evidence of piety, the former to them and their children.

Art. XIII. The first day of the week is the Christian Sabbath, and is to be sanctified by an holy resting all the day, even from such worldly employments as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in necessary works of mercy.

Art. XIV. The souls of believers are, at their death, made perfectly holy, and immediately taken to glory; and the souls of the wicked will be a resurrection of the dead, and a final judgment of all mankind, when the saints shall be publicly acquitted by Christ the Judge, and admitted to endless life and glory; and those who have continued in their sins shall be doomed to endless punishment.

GERMANS IN THE UNITED STATES.

Under this head, we made some remarks in the last number of the Missionary, (page 47.) Since that time, we are happy to state, we have appointed two missionaries, who are recommended for piety and talents, to labor among the Germans, viz: the Rev. Mr. Birkey, in Berks co., Pennsylvania, and the Rev. Mr. Raschig, in Cincinnati, Ohio. The former is of German descent, and the latter a native of Saxony, and educated in this country. Both speak the German language.

The appointment of Mr. Raschig to Cincinnati has been made under circumstances of peculiar interest and promise. Our attention has been directed to this mission by the Rev. B. C. Wolff, pastor of the German Reformed Church, in Easton, Pa., and a valuable portion of the aid which may be necessary in his support, is pledged by a Young Men's Missionary Society recently formed in that place. The following is extracted from the application to the American Home Missionary Society:

"The managers of the Young Men's Missionary Society, of Easton, Pa., represent, that there is, at this time, in the city of Cincinnati, a large number of German emigrants, who have settled and established themselves in the various occupations and employments of life, but without an opportunity of hearing the Gospel, or of attending upon the other ordinances of divine worship in their own language.

"In the heart of our happy country, abounding as it does in religious privileges to those who speak the prevailing language, are our German brethren; but there is none to break to them the bread of life. In a land flowing with milk and honey they are ready to perish. With- in sight of our beautiful temples they are without God and without hope in the world. They are there with no other means of grace than their Bibles, and such preaching as they may receive from the occasional visit of some irresponsible ecclesiastical adventurer; and moreover, exposed to all the proselyting influence of the Catholics, by whom they are surrounded. They represent, also, that the society of which they are the officers, are desirous to send out a missionary to Cincinnati, in the hope that he will be able to establish a church among them, and to settle himself as their pastor.

"The services of a young minister, well qualified for this important undertaking, by his learning, talents, zeal, and piety, they are able to procure. He is willing to engage in it immediately, but the society, which is just in its infancy, are unable to guaranty to him an adequate support.

Having been informed by their pastor, the Rev. B. C. Wolff, that your Society would sustain, they venture, respectfully, to solicit it. We extract the following from the copy of a letter forwarded us by Mr. Wolff, from a highly intelligent gentleman in Cincinnati, relating to the importance of the above mission.

"I should think that such a man as you describe might be highly useful here, and, although much success might not be realized immediately, the foundation would be laid, upon which a valuable superstructure might be hereafter built, that would prove a blessing to the emigrating Germans for many years to come, and save them from the blighting influence of paganism.

"N. B. The Catholics are now putting up, expressly for the Germans, a house 65 by 126 feet, the largest building for worship in the West."

Extract of a letter from the Rev. B. C. Wolff, of Easton, Pa., to the Rev. Thomas De Witt, D. D. of this city.

"You, my dear sir, are acquainted with the condition of the German emigrants in the West. You know that thousands are flocking to this country annually. They come from the new provinces of Bavaria, where the Protestant inhabitants are not satisfied with the regulations of a Catholic king. They come from the dominions of the king of Prussia, where the people have little to complain of, either as it respects their civil or religious privileges; but a spirit of emigration has got among them there, and the visionary project of forming a state in our confederacy, in which the German language shall prevail, leads men of wealth and intelligence to sell all that they have, to come to our western world.

"They come from the upper circles of the Rhine and the Swiss Cantons, where they are poor and mostly Catholics, to better their worldly condition; and when they come among us, as it respects spiritual things, they are poor and miserable, troubled and blind, &c.

"Many land now at N. Orleans, and pass up the Mississippi to Arkansas. I was told, recently, by a gentleman whose opportunities of information are good, that it is supposed, there are 14,000 Germans in that territory.

"Now these people's spiritual necessities must be provided for. The Catholics are now far ahead of us. They have already possession of the field. Whilst we slumbered and slept they entered, and whilst we are but rubbing our eyes, they are among them and acting. I do hope and trust that your church and ours will feel it a duty, for which they must give account, to engage in this work. No others can engage in it with the hope of success. We must do it."

NEW ORLEANS.—The Rev. Joel Parker who has been lately settled over a church in New Orleans, gave an interesting account of the state of things in that city, in the Lecture Room of the Centre Church last Tuesday evening. New Orleans contains about 60,000 inhabitants, of these, 40,000 are Roman Catholics, and the remaining 20,000, Protestants. Of the Catholics, he says, that the men are, almost without an exception, atheists. They regard religion as intended only for women and servants, and do not give themselves any trouble on the subject. The Protestants can hardly be said to be a much better state. The Baptists, Methodists and Episcopalians have congregations there, but their religious instruction is very irregular, and the congregations themselves very feeble. Mr. Parker has a church of about seventy-five members, with a respectable and increasing congregation. They are about erecting a large and handsome church. A very few thousand dollars are only wanting to complete the necessary work for its erection, and a part of Mr. P.'s object in visiting the North, was to ask the assistance of Northern Christians. Much has been said of the moral condition of New Orleans, and from the character of those from whom the information came, we may justly conclude that the picture has not been overdrawn. A single fact

will give us some idea of the manner in which the Sabbath is observed there: military reviews are held on every Sunday when the weather will permit, and the people seem to have no suspicion that there is anything improper, or sinful in it. We have no time to notice that part of Mr. Parker's statement in which he speaks of the importance of establishing a permanent religious influence at New Orleans, nor is it necessary, since any one who looks at the situation and prospects of that city, might ask with the Rev. John Alden James of Birmingham, "What do American Christians mean, in doing nothing for New Orleans?"

We were particularly pleased with the few remarks made on the "all-absorbing subject, slavery." If we have been correctly informed, Mr. Parker went to the South, an Abolitionist, but from what he said on Tuesday evening, it was evident that his opinion had changed. At least, if Colonization and Abolition are so opposed to each other, that friendship to one case supposes hostility to the other, his feelings may be said to have been changed, as he did, the firm friend of African Colonization. Mr. P. said he had been disappointed in his expectations of assistance from some of the Anti-Slavery gentlemen. They could spare nothing for the erection of an Evangelical church in the midst of a slave population, and the reason was, that 20,000 dollars were necessary to conduct the operations of their own society for the year.

They think, perhaps, as one of their number has said, "They must husband their strength."—They have no energies to waste in the chase of phantoms." Is not this modern crusade, a war against slaveholders, instead of slavery? (C. O.)

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Ohio.—The field of my labor lies between Zanesville and Columbus, east and west, and Newark and Lancaster, north and south. Here is a region of country of more than a thousand square miles, rich in soil, thickly inhabited, (every acre taken up,) near the centre of Ohio, without a Presbyterian church until March last, when one was organized at Hebron, with eleven members.

In the six months that I have been here, I have spent the greater part of my time on the national road. I have, in the mean time, attended eight protracted meetings, and have organized two churches, one of ten, and the other of eleven members. For the latter, I labor as a supply about one half of my time. The first two months the number of this little church was doubled, and we hope it will be tripled the next two months. We have a communion every two months. The protracted meetings have all been attended with a blessing, and the most of them followed by a revival; and I can see no reason, why all of them should not have been, if there had been any one to follow up the religious impression. Many were inquiring, and some hoping that they had passed from death into life. Those that indulged a hope, generally held out, and were waiting for an opportunity to join some church; but those who were only in an inquiring state of mind, were generally cold and careless before I could come to them again.

The birds of the air picked up the food which before it took root. A part of the fruit of one of the protracted meetings was gathered in last Sabbath. Fifty-one came forward, and took upon themselves the yoke of the Lord, and for the first time commemorated the dying love of their Saviour. This little church labors on the region above mentioned—numbered two years ago, 37, now about 180. In three of these meetings, between 30 and 30 indulged a hope in each; and in one, 55 professed to have found him of whom "Moses and the prophets every did write." The temperance cause is progressing finely amongst us. I have delivered five temperance addresses. At these 38—in all, 202 new members.—Home Miss.

GALENA, ILL.—Two days after my arrival, brother Turner came, and a protracted meeting was commenced, which continued with but a truce for ten days. The audience was large, attentive, and solemn. I preached to a more interesting people. The audience was principally composed of intelligent, enterprising young men. Seven persons were added to the church, five of them on probation; and the Spirit of the Lord was evidently at work among the impenitent. I was much pleased with the harmony subsisting between the Presbyterian and the Methodist churches, with the Christian politeness and ready co-operation of the Rev. Mr. Mitchell, the stationed

preacher of the latter denomination.—Home Miss.

CANTON AND SPRINGFIELD, ILL.—A revival was the result of the protracted meeting at Canton. Twelve souls were hopefully converted. A glorious revival has been in progress, in Springfield, for some weeks past. The converts were estimated at twenty, the last account, and the work still going forward. Some of the principal men of the place are subjects of the work.—ib.

LAWRENCEVILLE, TIOGA CO., PA.—We have been permitted to witness the conversion of sinners. We held, during the last winter, a special weekly meeting, to pray for a revival, which, together with several meetings of the church, for the purpose of presenting Christian duty, were productive of deeper religious interest than usual.

Early in April, having invited the Rev. J. Barton, of Painted Post, to assist us, and having made an appointment for only one evening, we commenced preaching, desiring to be governed entirely, in continuing the meeting, by the indications of Divine Evidence. At first, the attendance of the impenitent was limited, and although some minds were solemnly no deep impressions were known to exist. But after a few days, the church awoke, and humbled themselves, and renewed their covenant with the Lord, and more than ever I saw them before, began to exercise repentance in God. They were converted from their closets; the sanctuary, having very little concern about appearances; and their business in the house of God was not to be gratified in the hearing of the Word, but to pray and travail in birth for souls. The converts were estimated at twenty; the last account, and the work still going forward. Some of the principal men of the place are subjects of the work, and twelve heads of families.—ib.

REVIEWS.

Bloom, Seneca Co., O.—Rev. Enoch Conger writes to the Editor of the Ohio Observer, dated July 9, 1834:

I attended a protracted meeting in Bloom, Seneca Co., which commenced on the 22d of May, and continued six days; Brothers Bascom and McCutchen assisted. The matter and manner of preaching and mode of conducting the meetings, were the same as when you were with us in meetings of this kind. Thursday forenoon, (the first day of the meeting,) the church spent in their closets: At one time they came together for prayer. At three, when I arrived at the meetinghouse, they were all on their knees, and some were weeping. Those who led prayed earnestly, but not confidently.

A deep sense of unworthiness appeared to weigh them down. When they rose I walked in, and had no doubt but that God's Spirit was there. We had preaching three times each day; prayer-meetings twice; and anxious meetings as circumstances required. Very little time was spent in preaching to Christians: For although they had not been accustomed to such meetings, still their souls were hungering, and they were taught by the Spirit. The work began immediately. During the first prayer-meeting, a professed infidel, (who had opposed the meeting and labored to dissuade others from attending,) was pricked in the heart, and on Saturday found peace in believing.

